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DECREES
OF
OUR HOLY FATHER
POPE
INNOCENT XI

Containing

The SUPPRESSION of an Office of the Immaculate Conception of the most Holy VIRGIN;

And of

A Multitude of *INDULGENCES.*

According to the Copies at *Rome*:
From the Printing-Press of the most Reverend Apostolick Chamber.

Translated into English out of the French Copy; to which the Latine was adjoyn'd, as also here it is.

OXFORD,
Printed by *LEONARD LICHFIELD,*
Printer to the University, 1678.

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OXFORD,

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Sept. 18, 1678.

IMPRIMATUR,

JOH: NICHOLAS

Vice-Can. *OXON.*

J. M. H.
16 Jan. 34
Gen Rec. 22 May 33 Gregory

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Prove all things: Hold fast that which is Good. S. *Paul*, 1 *Epistle to the Thessalonians*, c. 5.

Let us not make to our selves a Religion out of our own Fancies: For what is Real and True, how small soever, is more worth than all that we can invent of our own head. S. *Augustin in his Book of the True Religion*, c. 55.

What is to be uttered in the presence of Truth it self, ought not either to be spoken, or written, but with great Reverence and Circumspection: least we Provoke God more to wrath, even by those things whereby we think to Pacifie him. For nothing can be Pleasing to him, but what is Honest and True. *Letaldus a Monk of Mans, in his Preface to the Life of S. Julian*, [illegible]

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Omnia probate: quod bonum est, tenete. Paulus, 1 Theſſalonic. v.

Non ſit nobis religio in phantaſmatibus noſtris: melius eſt enim qualecunq; verum, quam quidquid pro arbitrio fingi poteſt. S. Aug. lib. de vera religione Cap. LV.

Cum magna reverentia gravitate dicenda, & ſcribenda ſunt, quæ in conſpectu veritatis recitari debent; ne unde Deus placari creditur, inde amplius ad iracundiam provocetur. Nihil enim ei placet, niſi quod verum eſt. Letaldus Monachus Cenomanenſis in prologo Vitæ S. Juliani Cenomenſis Epiſcopi.

The SUPPRESSION *of an Office, Of the Immaculate Conception of the most* Holy VIRGIN.

FRier *Raimund Capiſucci*, of the order of the Preaching Friers, Maiſter of the Sacred Apoſtolique Palace, Judge Ordinary, *&c.* By Authority of the Office we hold; and by expreſs Order of our moſt Holy Father, by Divine Providence Pope *INNOCENT* XI, to us directed; His Holyneſs having firſt conſulted & heard the Adviſe of the moſt Eminent and moſt Reverend Cardinals, the General Inquiſitors: We do Prohibite, and Declare to be Prohibited, a ſmall Book, Intituled [*The Office of the Immaculate Conception of the moſt Holy Virgin, our LADY; approved by the Soveraign Pontif, PAUL the Fifth; who hath granted, to whoſoever ſhall devoutly recite the ſame, an Hundred daies Indulgence; as may appear by his Bull of July* 10. 1615. *Printed at Milan, by Francis Vigon.*] Which Office begins with theſe Words. *At Mattins. Ave Maria.* ver. *Eia mea labia nunc annunciate, &c.* (i.e. *Hail Mary. O my lips ſhew ye forth, &c.*) And ends with this Prayer; *Deus qui per Immaculatam Virginis Conceptionem, &c.* (i.e. *O God who by the Immaculate Conception of the Virgin, &c.*) Let none therefore of what Order, Degree, or Condition ſoever, dare to keep, read, print, or cauſe to be printed, the ſaid Office: But, ſo ſoon as they

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DECRETUM:

FRater Raimundus Capisuccus, ordinis Prædicatorum, Sacri Palatii Apostolici Magister, Judex ordinarius, &c. Auctoritate officii quo fungimur, ac de mandato speciali Sanctissimi D. N. *Domini* INNOCENTII, *Divinâ providentiâ* PAPÆ XI, *Auditis prius a Sanctitate sua Eminentissimorum* DD *Cardinalium, generalium Inquisitorum votis, nobis impositis: Prohibemus, prohibitumque decernimus, libellum inscriptum,* Officio della immacolata concettione della Santissima Vergine nostra signora, approvato dal Sommo Pontefice Paolo V. il quale à chi devotamente lo recitara concede indulgenza di cento giorni, come appariſce nel ſuo Breve dato in Roma li X Juglio M.DC.XV. in Milano per Francesco Vigone. *Quod quidem officium incipit per hæc verba:* Ad matutinum. Ave Maria. *ver.* Eia mea labia nunc annunciate, &c. *Et desinit cum oratione:* Deus qui. per immaculatam Virginis conceptionem. *Nemo igitur cujuscunque ordinis, gradûs, et conditionis existat, præfatum Officium apud se retinere, legere, imprimere vel imprimi curare audeat: sed statim a*

præsentis

ſhall have knowledge of this Decree, whoſoever ſhall have the ſaid Office, be required forthwith to deliver the ſame to the Ordinaries, or to the Inquiſitors of the Place; under the Penalties contained in the Index of Books Prohibited. In witneſs whereof, we have given forth this preſent Decree, (Signed by our Hand, and ratified by our Seal,) the XVII day of *February*, in the Year M DC LXXVIII.

Fr. Raimund Capuſucci, of the Order of the Preaching Friers, Maiſter of the Sacred Apoſtolick Palace, *&c.*

The place of † the Seal.

This day, being *Febr.* 19, 1678, the abovementioned Decree, was ſet up and Publiſhed at the Gates of the Palace of the Holy Office (of the Inquiſition) and in *Campi Floræ*, and other uſual and accuſtomed places of the City, by me *Francis Perid*, Curſitor of our moſt Holy Father, and of the moſt Holy Inquiſition.

At *Rome*. From the Printing-houſe of the moſt Reverend the Apoſtolique Chamber. M DC LXXVIII.

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præsentis decreti notitia, quicunque illud habuerit, locorum Ordinariis, aut Inquisitoribus tradere teneatur, sub pœnis in Indice librorum prohibitorum contentis. In quorũ fidem præsens decretum a nobis propriâ manu subscriptum, et sigillo nostro munitum, dedimus, die XVII Februarii, An. M.DC. LXX VIII.

Fr. Raimundus Capisuccus, ordinis Prædicatorum, Sacri Palatii Apostolici Magister. &c.

Loco † Sigilli.

Die XIX Febr. *M. DC. LXXVIII. Supradictum Decretum affixum & publicatum fuit ad Valvas Palatii S. Officii, & in acie Campi Floræ, & aliis locis solitis & consuetis Vrbis, per me* Franciscum Peridum, *Sanctissimi Domini nostri, & Sanctissimæ Inquisitionis Curs.*

Romæ *ex Typographia Rev. Camera Apostolicæ. M. DC. LXXVIII.*

Aliud

The SUPPRESSION *of a Multitude of* INDULGENCES.

THe Sacred Congregation appointed for regulating Indulgences and Holy Reliques, hath often times received complaints, againſt certain Indulgences diſperſed & carried about in divers parts of the Chriſtian world, which are ſuppoſititious and purely falſe: and others to be examined, which upon diligent Inquiries are found to be either Apocryphal; or by Popes of *Rome* revoked and called in; or null and void, the time for which they were granted being now paſt and expired: Many of which, not being eaſie to be diſcovered by Chriſtian people, not well skilled in theſe affairs; they are thereby deluded and diſappointed of the hopes they had of obtaining Indulgences and Forgiveneſs of their ſins. For which cauſe the ſaid Sacred Congregation, earneſtly deſiring to apply a remedy to this evil, which doth dayly ſpread it ſelf more and more; and to provide for the good of Souls, and the due reſpect of Indulgences; hath with great care and diligence, cauſed a Collection to be made of divers of them, and an Index or Table made thereof.

Such are thoſe, in the firſt place, which are ſaid to de granted by *John* II, and *Sixtus* IV, to thoſe

ALIUD DECRETUM.

Delatâ sæpius fuere ad Sacram Congregationem indulgentiis sacrisque reliquiis præpositam, Indulgentiæ quædam conficta & omnino falsæ, quæ per diversas Orbis Christiani partes circumferuntur; aliæ vero examinandæ, quæ, adhibito studio, inventæ sunt vel apocryphæ, vel à Romanis Pontificibus revocatæ, vel nullæ, quòd datum eis tempus præterisset: Quarum quidem plurimæ, cùm non facilem cognitionem habeant Christi fideles, harum rerum minus peritos fallunt, qui spe indulgentiæ remissionisque peccatorum suorum consequendæ frustrantur. Quamobrem eadem Sacra Congregatio vehementer cupiens huic malo magis indies serpenti occurrere, animarum profectui, et indulgentiarum dignitati consulere, plures illarum singulari diligentiâ colligi, et in indicem referri curavit.

Tales imprimis sunt illæ, uti asserunt, concessæ a Joanne II. Et Sixto IV. recitantibus orationem charitatis

those who shall say the Prayer of the Charity of our Lord Jesus Christ. *We pray Thee most gratious Lord, &c.*

By *Urban* II. granted to the Church of S. *Mary*, commonly called, of *Campagnole*, and of S. *Victoria.*

By *Eugenius* III. to the Revelation made to S. *Bernard*, of a Blow or Stroke on the shoulder of our Lord Jesus Christ.

By *Innocent* III. to the Archiconfraternity (or Arch-con-friery,) and the Order of the Redemption.

By *Boniface* IX. to those who repair to the Chapel of S. *Nicholas* of *Tolentin* on the day of his Festival.

By *John* XXII. to those who kiss the measure of the sole of the Foot of the Blessed Virgin.

By *Alexander* VI. to the Image of S. *Mary*, commonly called *Laghetti.*

By *Leo* X. to those who wear the Cord of S. *Francis.* Printed first at *Rome*, and then at *Milan*, in the year 1665. (but there are also true Indulgences belonging to the Co-friers of the Archiconfriery of the Cordiliers of S. *Francis.*)

To them that shall say the Angelical Prayer, when the Clock strikes.

To the Image of the Immaculate conception of the Virgin *Mary*, painted in a circle, with the Moon under her feet.

By *Pius* IV, or *Pius* V. to the Prince of *Sienne.*

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charitatis Jesu Christi Domini nostri: Precetor piissime Domine. &c.

Ab Urbano II. Ecclesiæ S. Mariæ, ut vulgò dici solet, Campagnolæ, et S. Victoriæ.

Ab Eugenio III. revelationi de plaga in humero Jesu Christi factæ S. Bernardo.

Ab Innocentio III. Archiconfraternitati, & ordini Redemptionis.

A Bonifacio IX. visitantibus Capellam S. Nicolai de Tolentino in ejus die Festo.

A Joanne XXII. osculantibus mensuram plantæ pedis B. Mariæ Virginis.

Ab Alexandro VI. imagini B. Mariæ, vulgò dictæ Laghetti.

A Leone X. gestantibus funiculum S. Francisci, primùm in urbe impressa, deinde Mediolani. An. M. DC. LXV. (*suas tamen habent & veras Confratres Archiconfraternitatis Cordigerorum S. Francisci.*)

Recitantibus orationem Angelicam ad pulsum horologii.

Et imagini conceptionis Mariæ Virginis immaculatæ, in circulo depictæ, cujus pedibus Luna subjecta est.

A Pio IV. vel Pio V. principi Senarum:

By *Clement* VIII. to those who say the Prayer *O great mystery*, &c.

To the Church of our Lady (as they call it) of Mount-Serrat. Printed at *Avignon*.

And likewise other Indulgences for the Souls of Christs faithful people departed. Printed at *Madrid*, July 20. 1606.

By *Paul* V. to those who sing the Hymn, *We praise thee Mother of God, We confess thee Virgin Mary*, &c. or who be present on Saturday when it is sung.

And to the Crowns, Rosaries, and Medals, blessed by the said Pope, at the request of the Cardinal *Frederick Borromaus* in the year 1611 when the Church of *S. Charles* was building at *Rome*.

And by the same *Paul V.*, & *Gregory XV.* to those who say, *Praised be the most Holy Sacrament, Praise be to the most Holy Sacrament.*

By *Vrban* VIII, in honour of the same *Sacrament*: at the request of Cardinal *Magalotti*.

And to the Priests, that, after the celebration of the *Masse*, shall say, *Hail Daughter of God the Father; Hail Mother of God the Son; &c.*

By *Clement* X, to those who say, morning noon, & night, the accustomed Anthymne, *The Angel of the Lord &c.* and in the end of it, *Thankes to God & Mary.*

And likewise some others, which are sayd to be granted by some Popes of *Rome*, to the Crownes of the mysteries of the passion of our Lord

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A Clemente VIII. dicentibus orationem: O Magnum mysterium, *&c.*

Et Ecclesiæ S. Mariæ quam vocant Montis-Serrati. Avenione impressa.

Tum alia pro animabus Christi fidelium defunctorum, impressa Matriti XX. Julii M.DC.VI.

A Paulo V. cantantibus hymnum: Te Matrem Dei laudamus, Te Mariam Virginem confitemur, *&c. vel si die Sabbathi interierint, dum idem cantatur.*

Et Coronis, Rosariis, Imaginibus, & Numismatibus (quæ Medallias appellant) ab eo benedictis, Frederico Cardinali Borromæo supplicante Ann. M.DC.XI. dum Ecclesia Romæ in honorem S. Caroli ædificaretur.

Et ab eodem Paulo, & Gregorio XV. dicentibus, Sia lodato il Sanctissimo Sacramento, Laus Sanctissimo Sacramento.

Ab Urbano VIII. in honorem ejusdem Sacramenti, precibus Cardinalis Magalotti.

Et Sacerdotibus, celebratâ Missâ, dicentibus: Ave Filia Dei Patris, Ave Mater Dei Filii, *&c.*

A Clemente X. recitantibus, mane, meridie, & vespere consuetam antiphonam, Angelus Domini. *&c. & in fine:* Deo gratias & Mariæ.

Ac demum alia à nonnullis Romanis Pontificibus tributa, ut sunt, Coronis Mysteriorum passio-

nis.

Lord Jesus Christ: at the request of the Great Duke of *Tuscany*.

Such also is that Indulgence of the Confriery of S. *Nicholas*; whereby, upon five times repeating the Lords prayer & the Ave-Mary, they pretend to deliver every day one soul out of *Purgatory*.

Such are those others, of *S. Sebastian* & *S. Roch* at *Perouse*.

And, of the Society of *S. Bernard* at Trajans Pillar, at *Rome*.

And those of the Crosiers of *S. Eustorge*, at *Milan*, *Arimini* and *Bononia*.

Of the same kind are those which are sayd to be granted to the Chapel of the *Rosary* in the Church of *S. Anthony de Rovigo* or *Rodige*.

Or to the Church of the most Holy Trinity, at *Bergome*.

Or to *S. Peters* of mount *Todon*, on the Festival of the *Invention of the Holy Crosse*.

Or to those who weare the Cord of *S. Francis de Paula*.

Or to those who say the masses of *S. Augustin*.

Or five other masses, in honour of the five Festivals of the Blessed Virgin.

Or to those who say the office of S. *Francisca Romana*.

Or the Anthymn, *Oh the great Passion, &c.* in memory of the passion of Jesus.

Or the Rosary of *S. Anne*: (which the Sacred Congregation doth not approve.)

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nis D. N. Jesu Christi, prece Magni Ducis Etruriæ.

Talis indulgentia sodalitatis S. Nicolai, quâ, repetita quinquies Oratione Dominicâ, & salutatione Angelicâ, unam liberari animam quolibet die à purgatorii pœnis affirmant.

Tales aliæ Perusii confraternitatis SS. Sebastiani & Rochi.

Et, Romæ, societatis S. Bernardi ad columnam Trajani.

Tales demum aliæ Cruce-signatorum S. Eustorgii, Mediolani, Arimini, & Bononiæ.

Ejus generis sunt & illæ concessæ, ut ajunt, Capellæ Rosarii in Ecclesia S. Antonii de Rodigo, seu Rodigii.

Vel Ecclesiæ Sanctissimæ Trinitatis Bergomi.

Aut S. Petri Montis Todoni die festo Inventionis Sanctissimæ crucis.

Vel gestantibus funiculum S. Francisci de Paula.

Vel celebrantibus Missas S. Augustini.

Aut aliàs V. festivitatum in honorem V *festivitatum B. Virginis.*

Vel recitantibus Officium S. Franciscæ Romanæ.

Aut antiphonam: O! Passio Magna, *&c. in memoriam passionis Jesu.*

Aut Rosarium S. Annæ [*quod Congregatio sacra non probat.*]

Or the prayer which is wont to be printed with the Image of *S. Anne, Hail full of grace, &c.* (which prayer is forbid to be sayd.)

Or, the Office of the Immaculate Conception of the Bleſſed Virgin; which is pretended to be approved by *Paul* V.

Or, the Prayer *O God who for us in holy Li-nin, &c.* (except the Indulgence of an hundred daies, granted in the year 1671, at the requeſt of the Ducheſs of *Savoy*, to continue for 25 years, for all that live in her dominion.)

Or that other, *Hail Daughter of God*, &c. to be ſaid after the Communion.

Or, to thoſe who by any outward Sign teſtify their veneration of the Name of the moſt holy Sacrament of the Euchariſt.

And likewiſe thoſe Indulgences for Four-ſcore Thouſand years, coppied out of the Ancient Table which is ſaid to be kept in the *Lateran* Church, to thoſe who ſay this (truly pious) Prayer, *O God who for the Redemption of the world*, &c.

And thoſe Printed at *Pavia*, in the year 1670, intituled *A Summary of the Indulgences granted by his Holyneſs our Lord the Pope*, Leo X. *to the Image of the Conception of the Glorious Virgin Mary*.

Or, thoſe publiſhed at *Peſaro*, in the year 1608, under the name of S. *Joane*.

Or at *Barletta* (or *Barule*) to be obtained by by thoſe who ſay certain Prayers, (which yet are not ill ones.)

Or

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Aut orationem, quæ impressa cum imagine S. Annæ circumferri solet : Ave gratiâ plena, &c. [*quæ oratio prohibetur.*]

Aut Officium Conceptionis B. Virginis Immaculatæ, quod asserunt a Paulo V. probatum fuisse.

Aut orationem : Deus qui pro nobis in Sanctâ syndone, &c. [*Excipitur indulgentia centum dierum An.* M.DC.LXXI. *concessa precibus Ducissæ Subaudiæ ad Annos* XXV. *cunctis in illius ditione degentibus.*]

Aut aliam : Ave Filia Dei, &c. *post communionem recitandam.*

Vel aliquo conspicuo signo venerantibus Sanctissimi Eucharistiæ Sacramenti nomen.

Indulgentia rursus octoginta millium annorum, veteri de tabula exscriptæ, quam in Basilica Lateranensi asservari affirmant pro dicentibus orationem illam vere piam : Deus qui pro redemptione mundi, &c.

Tum quæ impressæ fuerunt Paviæ, An. M.DC.LXX. *sub hoc titulo* (Sommario delle indulgenze concesse dalla Santita di nostri signore Papa Leone X. all' imagine della concettione della gloriosa Vergine Maria.)

Vel Pisauri sub nomine B. Joanna An. M.DC.VIII. *vulgatæ.*

Vel Barlettæ, seu Baretuli, à recitantibus quasdam non sane malas orationes lucrandæ.

Or at *Parma*, for those who in the daies of Lent repair to the Churches of the Third Order of S. *Francis*.

Or at *Pistoye*, or *Gastalle*, for those who say the Prayer, *Haile the most Holy Mary, Mother of God, Queen of Heaven*, &c.

And other Indulgences contained in a Book Printed by it self, of which the Devout Seraphick Benefactors are said to have benefit.

To these are to be added, the Indulgences said to be granted to the Crosses of *Caravaca*.

Or to the Crown, or Stellary, of the Immaculate Conception of the Virgin, consisting of Twelve Beads.

Or to the Beads, Crosses, and Crowns of *Aloysia de Ascensione*, a *Spanish* Nunne, of the Order of S. *Clare*.

Or to the Measure of the Hight or our Lord Jesus Christ.

Or to the Image or Measure of the Wound made in his side.

Or to the Prayer which is said to have been found in our Lords Sepulchre.

And the Indulgences, said to be granted on occasion of a certain Revelation made to S. *Brigit*, S. *Mechteld*, and S. *Elizabeth*, and to *S. Joanne* of the Cross.

And those which are said to be granted to such Beads as have touched some one of the Three Beads, of which the Pope keeps one, the King of *Spain* another, and the other is in the hands

Vel, Parma à visitantibus per Quadragesima dies Ecclesias tertii ordinis S. Francisci.

Vel, Pistarii & Vastella, à recitantibus orationem; Ave Sanctissima Maria, Mater Dei, Regina Cœli, *&c.*

Et alia in peculiari impresso libro descripta, quibus frui dicunt devotos Seraphicos Benefactores.

His annumeranda sunt quæ crucibus Caravecensibus tributæ dicuntur.

Vel Corona, sive stellario conceptionis Virginis immaculatæ, quod ex XII *globulis precariis constat.*

Vel granis, crucibus, & Coronis Aloysia ab Ascensione Hispanæ monialis ordinis S. Claræ.

Vel mensura altitudinis Jesu Christi D. N.

Vel imagini aut mensuræ vulneris lateri ejus inflicti.

Vel orationi (ut aiunt) in Sepulchro Domini nostri repertæ.

Et indulgentia, ut aiunt, innixæ revelationi factæ SS. Brigittæ, Mechtildi, & Elizabet, vel B. Joannæ de Cruce.

Et concessæ, ut asserunt, granis quæ aliquod ex tribus granis tetigerint exstantibus penes Romanum Pontificem, Hispaniarum Regem, & Ministrum generalem

hands of the General of the Friers Minors, of the Order of S. *Francis*.

All and every of which Indulgences the Sacred Congregation declares to be partly Suppositi-ous & wholy Falſ, partly Apocryphal, or on ſome other account Null and voyd, and that they can be of no benefit to any: And doth prohibit for the future their being, in any place whatſoever, publiſhed as true, or propoſed to be obtained by Chriſtian people: And Commands that all Books or Leaves of Paper, wherein they are propoſed or mentioned as ſuch, be deſtroyed or ſuppreſſed; unleſs the ſaid Indulgences be therein carefully defaced, or blotted out. Mean while it is not the intention of the ſaid Congregation, that other Indulgences, not ſpecified in this Decree, ſhould therefore be accounted true and legitimate, and to be tacitely approved.

And moreover, all Indulgences, which (before the Decree of *Clement* VIII, made *Jan.* 9, 1597,) were granted to any Bleſſed or Conſecrated Crowns, Roſaries, Beads, Croſſes, and Images.

Or, which (before the Bull of *Paulus* V, beginning *The Pope of Rome* &c, Dated *May* 23, 1606,) were made to Regulars (or Religious perſons) of any Religions or Orders whatſoever; the *Mendicants* not excepted.

Or, which, (before the 115 Conſtitution of *Clement* VIII, beginning *Quacumq;*, &c; and the 68 of *Paulus* V, beginning *Quæ ſalubriter* &c. were

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Generalem fratrum Minorum, Obſervantiæ S. Franciſci.

Omnes vero & ſingulas jam dictas indulgentias Sacra Congregatio partim eſſe confictas, & plane falſas declarat, partim apocryphas, vel ex alio capite nullas, quæ nemini ſuffragari poſſunt: Eaſque in futurum ullo in loco ut veras publicari, & lucrandas Chriſti fidelibus proponi vetat: Foliaque & libros, ubi ſic proponuntur & afferuntur, omnino præcipit aboleri; niſi prædictæ indulgentiæ fuerint diligenter expunctæ. Nec ideo tamen vult alias, quas hoc decretum non continet, pro veris & legitimis, tacitéque probatis, haberi.

Ac demum omnes indulgentias conceſſas ante decretum Clementis VIII. *latum die* IX *Januarii* M. D. XCVII. *Coronis, Roſariis, granis ſeu calculis, Crucibus & Imaginibus Sacris.*

Vel ante Breve Pauli V. *quod incipit*: Romanus Pontifex, *&c. editum* XXIII *Maij, An.* M. DC. VI. *perſonis Regularibus quarumcunq; Religionum & Ordinum, etiam Mendicantium.*

Vel ante Conſtitutionem CXV *Clementis* VIII. *cujus initium*: Quæcumque *&c.* & LXVIII *Pauli* V. *incipientem* Quæ Salubriter, *&c. habi-*

tas

were obtained by Aggregation or other Communication, of any Archiconfriery, Order, Congregation, Society (that of the Jeſuites not excepted,) Chapter, or Company whatſoever; or of their Officials, Superiors, or other perſon or perſons; even though ſuch as that ſpecial and particular mention ſhould be made of them; (unleſs they have been afterwards by the authority of the Pope of *Rome* renewed or confirmed:) are by the ſaid Congregation in like manner declared to be of no force or moment.

Moreover the Summaries of Indulgences for the Congregations of the Chriſtian Doctrine, for the Con-frieries of the moſt Holy Trinity, and Redemption of Captives, of the Name of God, of the Roſary, of our Lady *de la Mercé* and Redemption of Captives, of our Lady of Mount *Carmel*, of the Girdle of S. *Auguſtine*, and of S. *Monica*; are not permitted: unleſs firſt reviſed by the ſaid Congregation.

The ſaid Congregation doth likewiſe declare, that the Indulgences of the Stations of *Rome*, which out of a ſingular favour, have at ſome time been granted by the Popes of *Rome*, or hereafter ſhall be granted to certain Places, Orders and Perſons, can be advantageous on no other daies of Stations than thoſe which are expreſly ſetdown in the *Roman* Miſſal.

And that a Plenary Indulgence granted to ſuch as do on certain daies repair to a Church, or do ſome other Pious work, be not of advantage to them but for once only the ſame day.

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tas per aggregationem, vel aliam communicationem ab Archiconfraternitate nullâ, Ordine, Congregatione, Societate etiam Jesu, Capitulo, vel Cœtu quocunque; vel ab eorum Officialibus, Superioribus, aliisque personis, vel personâ; etiamsi earum vel ejus mentio specialis & individua facienda esset; nisi fuerint deinde Romani Pontificis auctoritate innovatæ aut confirmatæ, nullius esse roboris & momenti pariter declarat.

Porro Summaria Indulgentiarum pro Congregationibus Doctrinæ Christianæ, Confraternitatibus, Sanctissimæ Trinitatis & Redemptionis Captivorum, Nominis Dei, Rosarii, B. Mariæ de Mercede, & Redemptionis Captivorum, B. Mariæ de Monte Carmelo, Cinctura Sti Augustini & Monicæ; nisi ab eadem Congregatione recognitæ, non permittuntur.

Indulgentias vero Stationum Urbis quæ a Romanis Pontificibus singulari quodam beneficio, vel communicatæ sunt, vel communicabuntur interdum aliquibus locis, Ordinibus, aut Personis, diebus tantum Stationum in Missali Romano descriptis, suffragari posse declarat.

Semel autem duntaxat in die Plenariam Indulgentiam in certos dies Ecclesiam visitantibus, concessam, vel aliud pium opus peragentibus lucrifieri.

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were obtained by Aggregation or other Communication, of any Archiconfriery, Order, Congregation, Society (that of the Jesuites not excepted,) Chapter, or Company whatsoever; or of their Officials, Superiors, or other person or persons; even though such as that special and particular mention should be made of them; (unless they have been afterwards by the authority of the Pope of *Rome* renewed or confirmed:) are by the said Congregation in like manner declared to be of no force or moment.

Moreover the Summaries of Indulgences for the Congregations of the Christian Doctrine, for the Con-frieries of the most Holy Trinity, and Redemption of Captives, of the Name of God, of the Rosary, of our Lady *de la Mercé* and Redemption of Captives, of our Lady of Mount *Carmel*, of the Girdle of S. *Augustine*, and of S. *Monica*; are not permitted: unless first revised by the said Congregation.

The said Congregation doth likewise declare, that the Indulgences of the Stations of *Rome*, which out of a singular favour, have at some time been granted by the Popes of *Rome*, or hereafter shall be granted to certain Places, Orders and Persons, can be advantageous on no other daies of Stations than those which are expresly setdown in the *Roman* Missal.

And that a Plenary Indulgence granted to such as do on certain daies repair to a Church, or do some other Pious work, be not of advantage to them but for once only the same day.

In6d

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Semel autem duntaxat in die Plenariam Indulgentiam in certos dies Ecclesiam visitantibus, concessam, vel aliud pium opus peragentibus lucrifieri.

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All these the Secretary haveing made Report of to his Holyness; his Holyness hath approved them all, and Commanded them to be observed inviolably.

Given at *Rome* the 7th day of *March*, 1678.

The Cardinal *Aloysio Homo-Dei.*

The place of † the Seal.

Michael Angelo Ricci, Secretary.

The 12 day of the Month of *March* 1678, the Decree above said was affixed and published at the Gates of the Court, and in *Campi Floræ*, and other accustomed places in the City, by me *Roch de Stephanis*, Cursitor of our Holy Father the Pope.

Laurence Segni Master Cursitor.

The

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De quibus relatione facta per Secretarium ad Sanctissimum, cuncta Sanctitas sua probavit, & inviolatè servari jussit.

Datum Romæ, die VII. *Martii* M.DC.LXXVIII.

Aloysius Card. Homo-Deus.

Locus † *Sigilli*

Michael Angelus Riccius Secretarius.

Die XII *Mensis Martii* M.DC.LXXVIII. *Supradictum Decretum affixum & publicatum fuit ad Valvas Curiæ, & in acie Campi Floræ; ac aliis locis solitis Urbis, per me Rochum de Stephanis Sanctissimi D. N. Papæ Curs.*

Laurentius Segnus Magister Cursor.

Accor-

The Rules whereby we may Judge of the Uſefulneſs of theſe TWO DECREES.

WE find upon accurate obſervation very often, that even thoſe things which had been judged right and good, have, upon a more exact examination of the truth, been found far otherwiſe in, S. *Juſt.* 1. *Diſcourſe to the Gentiles.*

The Truth is not put to ſhame by any thing, but by being ſuppreſſed. *Tertullian againſt the Valentinians.*

And what, I pray, is it that we have to do? Is it not, what the Canons of the Church require? ..... But when things are done againſt the Canon, it's fit they ſhould be reformed. *Pope Julius* 1 *Epiſt. ad Orientales, in the* 11 *Apology of Athanaſius.*

It is diſhonorable and pernicious to Chriſtianity, that thoſe who make profeſſion of it, ſhould in matters of Religion talk ſo abſurdly, that an Infidel who hears them ſo diſcourſing, contrary to all reaſon, cannot but laugh at it. But that which is herein the greateſt trouble, is not, that he who thus talks becomes ridiculous; but, that thoſe

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A Curata rerum inquisitio, persæpè ea quoque quæ recta judicata sunt, exactiori examine veritatis adhibito, longè aliter se habere ostendit. S. Justinus Orat. 1. ad Græcos.

Nihil erubescit veritas nisi solummodo abscondi. Tertullianus l. contra Valentianinos.

Quid quaso nos oportuit facere? an non quod Ecclesiastici Canonis est? ..... Par autem est ut quæ contra Canonem acta sunt, emendationem accipiant. Julius 1 Epist. ad Orientales apud Athanasium in Apologia 11.

Turpe autem nimis & perniciosum, ac maximè cavendum, ut Christianum, de his rebus quasi secundum Christianas literas loquentem, ita delirare quilibet infidelis audiat, ut, quemadmodum dicitur, toto cœlo errare conspiciens risum tenere vix possit. Et non tam molestum est quod errans homo deridetur: sed quod Auctores nostri, ab eis qui foris

thoſe who are not of the Church take this to be the ſenſe of thoſe that are the Founders of our Religion, ... And theſe raſh venturous perſons, it is not to be expreſſed, what grief and trouble hereby they do create to prudent, ſober Chriſtians. S. *Auguſtin in his Book, on Geneſis, ad literam, chap.* 19.

For in the prayers of a great many, there be every day many things found amiſs, if heard by the more learned: And many things therein contrary to the Catholick Truth. *The ſame S. Aug. l.* 6. *of Baptiſm, againſt the Donatiſts. c.*25. *And in Gratian's Canon-law. De Conſecrat. Diſt.* 4. *ſi non ſanctificatur.*

Truth gives a luſter and ſplendor to all Arts and Diſciplines: And where this is wanting, beauty and comlineſs muſt needs be wanting. *Iſidore Peluſiote lib.* 2. *Epiſt.* 64.

What hope is there left, when the Maſters (the learned) are ſilent, and the Talkers be thoſe who, if things be as they ſay, were never the Sholars of thoſe Maſters? I am afraid that this ſilence of theirs is a Connivance. I am afraid that 'tis thoſe rather may be thought the Speakers who ſuffer theſe thus to ſpeak without controll. Silence in ſuch caſes is very ſuſpitious. For Truth certainly would oppoſe it, if the falſhood were diſpleaſing. 'Tis we therefore muſt anſwer for it, if by our ſilence we give countenance to the errour. Let ſuch therefore be ſharply rebuked, and not left at liberty thus to talk

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foris sunt, talia sensisse credentur ..... Quid enim molestiæ tristitiæque ingerant prudentibus fratribus temerarii præsumptores, satis dici non potest. S. Augustinus lib. de Gen. ad literam c. XIX.

Multorum enim Preces emendantur quotidie, si doctioribus fuerint recitatæ; & multa in eis reperiuntur contra Catholicam veritatem. Idem *l.* VI. de Baptismo contra Donatistas c. XXV, & apud Gratian c.) Si non Sanctificatur, dist. IV. de Consecrat.

Veritas omnibus artibus & disciplinis ornamentum affert, quæ si absit, omni ornatu & elegantiâ carent. Isidorus Peluſiota Epistolarum libro *II* Epist. LXIV.

Quid illic spei est, ubi Magistris tacentibus, hi loquuntur, qui, si ita est, eorum discipuli non fuerunt? Timeo ne connivere sit hoc tacere, Timeo ne magis ipsi loquantur, quæ permittunt illis taliter loqui. In talibus causis non caret suspicione taciturnitas, quia occurreret veritas, si falsitas displiceret: merito namque nos causa respicit, si silentio favamus errori. Ergo corripiantur hujusmodi; non sit his liberum

as they list. *Pope Celestin* 1. *Epist. to the Bishops of France.*

He that cannot content himself with a few things; 'tis evident that he makes his estimate, not by the Worth of things, but by the Bulk of them. *S. Avitus Bishop of Vienna, in the Dalphiny, Epist.* 2. *to King Gundebald.*

'Tis the source of most pernicious Errours; in those Authors for whom we have a reverence to be fond of euery thing, & without distinction resolve to justify whatever we there meet with. *M. Aurelius Cassiodorus, a Senator, in his book, de divinis Lectionibus, c.* 24.

Next unto God himself, we are to reverence the Truth, being that alone which brings us neareſt to God. *Martinus Dumiensis, Bishop of Bragues, in his Book De moribus.*

To observe also inviolable in every point, the holy General Counsils, of *Nice*, *Constantinople*, the first of *Ephesus*, of *Calcedon*, the second of *Constantinople* held in the time of the Emperour *Justinian* of pious memory..... And to reform whatever shall happen to be contrary to the discipline of their Canon. *The Journal of the Roman Church, in the Profession of Faith which the Popes were wont to make at their Creation or Election.*

There be some who think they do service to God, if, in order to the putting a greater luster on his praise, they invent Romantick Stories full of untruths. But they would be of another mind, if they well considered the words of the great Apostle,

verum habere pro voluntate sermonem. Cœlestinus 1 Epist: ad Galliarum Episcopos.

Qui recipere pauca fastidit, non virtute, sed mole rem conficit. S. Avitus Viennensis Episcopus Epist. 11. ad Gundabaldum Regem.

Origo savissimi erroris est, in suspectis authoribus amare totum, & sine judicio defendere velle quod invenis. M. Aurel. Cassiodorus Senator. l. de Divinis Lectionibus. c. xxiv.

Post Deum veritas colenda est, quæ sola homines Deo proximos facit: Martinus Dumiensis aliàs Bracarensis. l. De moribus.

Sancta quoque Universalia Concilia, Nicænum, Constantinopolitanum, Ephesinum primum, Calcedonense, & secundum Constantinopolitanum, quod Justiniani piæ memoriæ Principis temporibus celebratum est, usque ad unum apicem immutilata servare ..... Si qua vero emerserint contra disciplinam Canonicam, emendare, Romanæ Ecclesiæ Diurnum, in fidei professione, quam olim recens creatus, vel electus Pontifex emittebat.

Nonnulli enim se Deo deferre existimant, si ad deferenda laudis ejus insignia, falsitatis Argumenta componant; qui nimirum, si egregii Prædicato-

Apostle, who saies to the *Corinthians*, *If Christ be not risen, then is our Preaching vain, and your faith is also vain; yea and we are found false witnesses of God*, &c. according therefore to these words of the Apostle, he deserves to be called *A false witness*, who out of an indiscreet zeal to praise God, tells a Lye: And he doubtless bears witness against God himself, who doth unworthily contrive a forgery for his praise. *The Cardinal* Petrus Damiani *in his Preface to the Life of* S. Maure *Bishop of* Cesena *in* Italy; *and in the Prologue to the Life of* S. Romuald.

It belongs to our duty as well to retrench and forbid what is amiss; as to establish what is right, and when so established to enforce it by the strength of our Apostolick authority. *Pope* Alexander *the* III, *Epist. to* Stephen *Bishop of* Meaux.

As we do not intend to infringe or make void what by our Predecessors hath upon good and advised deliberation been established: so also those things which have been gotten of them by surprise, to the Churches detriment and dishonour, we will have reformed, and reduced to a better condition. *Pope* Innocent III, *to the Bishop of* Canterbury, *and to other Bishops.*

Forasmuch as falshood ought not to be suffered under the pretense of piety, we do by these our Apostolick Letters to you directed, Require you to admonish the said *Abbat* and *Monks* to desist from such presumptions. ..... For it is no way conducing to their salvation or their reputation

ris verba diligenter attenderent, talia non sentirent. Ait enim Corinthiis; Si Christus non surrexit, inanis est ergo prædicatio nostra, vana est fides nostra: invenimur autem & falsi testes Dei &c. ..... *Secundum hæc ergo Apostolica verba, Falsus testis meritò dicitur, qui indiscretè eum cupiens laudare mentitur: & adversus Deum proculdubio perhibet testimonium, quisquis in ejus laude perversâ molitur arte commentum.* Petrus Damiani S.R.E. Cardinalis in præfatione vitæ S. Mauri Cœsenatis Episcopi, & in prologo vitæ S. Romualdi.

Sicut ad officium nostrum pertinet, quæ incongrua sunt prohibere; ita nobis potissimum convenit, quæ recta sunt, stabilire, & stabilita Apostolicæ firmitatis præsidio roborare. Alexander III. Epistolâ Ad Stephanum Meldensem Episcopum.

Sicut ea quæ a Prædecessoribus nostris providâ fuerunt deliberatione statuta, nullatenus irritari volumus, vel infringi; sic, ea quæ ab eis sunt per obreptionem obtenta in honestatis Ecclesiasticæ detrimentum corrigi volumus, & in statum redigi meliorem. Innocentius III, l. 1. Epist. ad Cantuariensem & alios Episcopos.

Quia igitur falsitas tolerari non debet sub velamine pietatis, Discretioni vestræ per Apostolica Scripta mandamus, quatenus memoratos Abbatem & Monachos, ut ab ejusmodi præsumptione desistant, authoritate nostrâ moneatis ..... Cùm nec saluti nec famæ congruat eorundem, quæstum acquirere

puration to make a gain by Preaching a Lye .... The xv. year of our Popedome. *The ſame Pope, l. 3. Epiſt. 10. to the* Abbat *and* Prior *of* S. Victor.

In this (ſixth) rank, we are to reckon the Legends and Miracles of Saints, the Lives of the Fathers, the Viſions of devout perſons, the Citations and Opinions of holy Doctors. All which the Church admits, not as things neceſſary to be believed in order to ſalvation, but as things conducing to excite devotion in Chriſtians, and for their edification: Provided, there be nothing therein contained which is known to be falſe. John Gerſon *Chancellare of the Church of* Paris; *in his Declaration of Truths to be believed as neceſſary to ſalvation.*

The abuſes, which are crept into the Church of God, it becomes us by the exerciſe of our authority to take away. *Pope* Nicolaus v, *in his Conſtitution touching the conferring of Benefices in* Germany.

The Wheat as yet is covered with the husks. The Biſhop of *Rome* is not able to pry into and ſearch the hearts of men. *Mans heart is wicked and unſearchable, who can know it? 'Tis I the Lord that ſearch the heart and try the reines.* 'Tis God alone is able to do this ..... There are in man a thouſand windings, a thouſand artifices to deceive, a thouſand tricks for miſchief. In his heart is one thing, in his mouth the quite contrary. 'Tis but few that are truly good, and worthy the love of God, not carried on with avarice: But the greateſt part of men by much

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de prædicatione mendacii . . . . . Pontificatûs noſtri Ann. xv. Idem l. III. Epiſt. x. ad Abbatem & Priorem S. Victoris.

Reſpicit iſte gradus (Sextus) Legendas & Miracula Sanctorum, Vitas Patrum, Viſiones devotarum perſonarum, recitationes & opiniones Sacrorum Doctorum. Quæ omnia ſuſcipit Eccleſia; non quòd determinet talia de neceſſitate ſalutis eſſe credenda, ſed quia proficiunt ad commovendos affectus pios fidelium, & in ædificationibus: Dum in talibus nihil de certitudine ſcitur eſſe falſum. Joan. Gerſo Cancellarius Pariſ. in declaratione veritatum quæ credendæ ſunt de neceſſitate ſalutis.

Quæ in Eccleſiâ Dei incommoda inferunt, noſtrâ nos expedit animadverſione removere. Nicolaus v. in Conſtitutione edita circa collationem Sacerdotiorum in Germania.

In thecis adhuc granâ conſiſtunt: non poteſt Romanus Præſul introſpicere, nec rimari hominum corda. Pravum eſt cor hominis, & inſcrutabile, quis cognoſcit illud? Ego Dominus ſcrutans corda & renes probans. *Dei ſolius ea poteſtas eſt. . . . . Mille ſunt in homine latebræ, mille fallendi artes, mille nocendi aſtutiæ: aliud in corde, aliud in ore gerit: pauci ſancti, & digni, quos optime amet Deus, quos avaritiæ non agunt ſtimuli; ſed maxima pars hominum ficta, fucataque eſt,*

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are hypocrites and counterfeits; more are desirous to seem good, than to be so; Wolves in Sheeps clothing. It is not therefore to be wondred at, if the Popes prudence be sometimes imposed upon; and favours obtained for money. Æneas Silvius *Cardinal* of *Sene*, (*afterwards Pope, by the name of* Pius II.) *in an Epistle to* Martin Meyer *Chancellar to the Archbishop of* Mayence.

Care is to be had also, that by pretence of false Miracles (*we may as well say False Indulgences*) we do not injury to those that are true. *The Faculty of Divinity at* Paris; *in answer to a consultation concerning the souls of persons deceased appearing after they be dead*, January 22, 1534.

The holy Synod (*of Trent*) doth declare and ordain, that the use of Indulgences being very wholsome for Christian people, and approved by authority of Sacred Councils, is to be retained in the Church, And doth Anathematize those who who say they are useless, and deny that there is in the Church a power to grant them. But desireth nevertheless that, according to the ancient and approved custome in the Church, a moderation be used in the granting of them: least by too great a facility therein the discipline of the of the Church be infeebled. But being desirous that the abuses which herein have crept in, and have been an occasion that the favourable name of Indulgences hath been reproached by Hereticks, be reformed and corrected; doth by this present Decree Ordain in the general, that all

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plures videri boni, quam esse volunt; sub ovina pelle sæpe lupinum offendes animum. Nihil igitur miri est, si Romani Pontificis aliquando providentia fallitur, & beneficia pecuniis exterquentur. Æneas Sylvius Cardinalis Senensis, qui & posteà Pius II. Epist. ad Martinum Meyerum Archiepiscopi Moguntini Cancellarium.

Attendendum quoque ne falsorum miraculorum (falsarũ Indulgentiarum) *prætextu veris miraculis* (Indulgentiis) *detrahatur.* Facultas Theologiæ Parisiensis in responsione ad consultationem de reditu animarum post mortem. An. M.D.XXXIV, die XXII Januarii.

Sacro-Sancta Synodus indulgentiarum usum Christiano populo maximè salutarem, & Sacrorum Conciliorum authoritate probatum, in Ecclesia retinendum esse docet & præcipit: eosque Anathemate damnat, qui aut inutiles esse asserunt, vel eas concedendi in Ecclesia potestatem esse negant. In his tamen concedendis moderationem juxta veterem & probatam in Ecclesia consuetudinem adhiberi cupit, ne nimiâ facilitate Ecclesiastica disciplina enervetur. Abusus vero, qui in his irrepserunt, & quorum occasione insigne hoc Indulgentiarum nomen ab Hæreticis blasphematur, emendatos & correctos cupiens, præsenti decreto generaliter statuit, pravos

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wicked waies of making gain for the obtaining of them be wholy aboliſhed, as from whence hath iſſued the cauſe of manyfold abuſes amongſt Chriſtian people. And as for other abuſes, proceeding from ſuperſtition, ignorance, irreverence, or from any other cauſe, or in what manner ſoever; foraſmuch as they cannot eaſily be all prohibited in particular, by reaſon of the manifold corruptions of the different places and provinces wherein theſe abuſes are committed; Doth ſtrictly charge all Biſhops, that every one as to his own Church do make a diligent collection of ſuch kind of abuſes, and make report of them in the firſt Provincial Synod; to the end that they may be cenſured by the ſuffrages of the other Biſhops alſo, and thence tranſmitted forthwith to the Soveraign Roman Pontif, and by his authority and prudence it be ſo ordained as may be moſt expedient for the univerſal Church; ſo that by this meanes the Treaſure of the holy Indulgences be diſtributed to all Chriſtian people in a pious and holy manner, and without corruption. *Council of Trent, Seſſ. 25. in the Decree touching Indulgences.*

I ſay it more out of ſorrow, than by way of reproach; that the Lives of the Philoſophers by *Diogenes Laertius* are written with more ſeriouſneſs, than the Lives of the Saints by Chriſtians. And that *Suetonius* hath with much more integrity and leſs corruption related the affairs of the Cæſars, than Catholicks have done (I ſay not

quæstus omnes pro his consequendis, unde plurima in Christiano populo abusuum causa fluxit, omnino abolendos esse: Cæteros verò qui ex superstitione, ignorantiâ, irreverentiâ, aut aliunde quomodocunque provenerunt; cùm ob multiplices locorum & provinciarum, apud quas hi committuntur, corruptelas commodè nequeant specialiter prohiberi; mandat omnibus Episcopis, ut diligenter quisque hujusmodi abusus Ecclesiæ suæ colligat; eosque in prima Synodo provinciali referat, ut aliorum quoque Episcoporum sententia cogniti, statim ad Summum Romanum Pontificem deferantur; cujus authoritate, & prudentiâ, quod Universali Ecclesiæ expediet, statuatur; ut ita Sanctarum Indulgentiarum munus piè, sanctè & incorruptè omnibus fidelibus dispensetur, Tridentinum Concilium Sess. xxv. in Decreto de Indulgentiis.

Dolenter hoc dico potiùs, quam contumeliosè, multò à Laertio severius vitas Philosopherorum scriptas, quam à Christianis vitas Sanctorum; longéque incorruptius, & integrius Suetonium res Cæsarum exposuisse, quàm exposuerint Catholici, non dico res Imperatorum, sed Martyrum, Virginum,

those of their Emperors, but) of their Martyrs, Virgins, and Confessors . . . . I forbear to name persons. But certain it is, that those who thus mingle the Ecclesiastick History with fictions and falshood, cannot be good men, or persons of honesty; and that the whole of their Narrations is purposely designed either in order to Lucre, or in order to Errour; the one whereof is base and sordid, the other mischievous & pernicious . . . . So that, those who have gone about by fictions and false stories to stir up in mens minds a devotion for the Saints, have but (as I may judge) by these false stories impaired the credit of those which are true; and what has been most accurately delivered by the most serious Authors is by this means become questionable . . . . As though these holy men of God, who had in truth done and suffered so much for Christ, did stand in need of our Lies! Admitting then that these fictions, how false soever, might with so much wit and artifice be composed as not to do hurt; they are at best but useless and of no real service, and (like lasy Soldiers) the burden of them is more than the advantage; they hinder more than they help . . . They do therefore a great deal of mischief to Christs Church, who think they can never write a good history of the worthy deeds of Saints, unless embellished with forged Revelations and false Miracles. *Melchior Canus (who was one of the Divines in the Council of Trent,) lib.* 11. *de locis, ch.* 4.

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& Confessorum. ..... Nominibus parco. Certum est autem; qui fictè & fallaciter Historiam Ecclesiasticam scribentes, eos viros bonos atque sinceros esse non posse, totamque eorum narrationem inventam esse, aut ad quæstum, aut ad errorem; quorum alterum fœdum est, alterum perniciosum ..... Quamobrem qui falsis atque mendacibus scriptis mentes mortalium concitare ad Divorum cultum voluere, hinc mihi nihil aliud videntur egisse, quàm ut veris propter falsa adimatur fides; & quæ severè ab autoribus planè veracibus edita sunt, ea etiam revocentur in dubium. ..... Quasi vero sancti Dei homines nostris mendaciis egeant, qui tam multa vera pro Christo gesserint. Ut falsa quantumvis licet erudita simulationis artificio composita, ut noxia non sint; quoniam inutilia sunt tamen, tanquam ignavi milites, oneri sint magis quam auxilio ..... Ecclesiæ igitur Christi vehementer incommodant, qui res Divorum præclarè gestas, non se putant egregiè exposituros, nisi eas fictis & revelationibus, & miraculis adornarint. Melchior Canus, qui Concilio Tridentino interfuit, lib. XI. de locis c. VI.

Mentra

Making his visite in those parts (*de Liano*) he understood that near the church of that place there was a Coffin of Stone with some bones in it which were had in great veneration, as true reliques of Saints: There being a common report that the night before the Feast of S. *Peter in vinculis* (or Lammas day,) there did in miraculous manner come forth of those bones so great a quantity of water that it filled the whole Coffin: and though those of the neighbourhood came in great numbers that day to take of that water, which they held to be a thing miraculous & holy, yet was the water not at all diminished, but the Coffin still continued full. . . . The Cardinal (*S. Charles Borromeus*) who held the reliques of Saints in great Veneration where ever he met with them, would needs come see these and examine them, that thereupon he might particularly recommend them to the people for their greater veneration. Whence came the Proverb, *That Cardinal* Borromeo *would neither let the living, nor the dead be at rest.* Resolving then to visite these bones, and inquiring diligently how they came there, he could find nothing of certainty. He thereupon began to suspect it was some deviliſh cheat. And to evidence the truth, he caused the Coffin and the bones to be well dryed; and then committed the custody thereof to three Priests, whom he could trust, that same night on which the water used to come forth: And then there appearing no

sign

Mentra egli faceva la visita de Liano in quella riviera intese, come appresso la Chiesa di detto luogo, era un' arca di pietra con dentro alcune ossa tenute in molta veneratione, come vere reliquie de' Santi, essendovi publica fama che la notte precedente alla Festa di S. Pietro in Vincola Usciſſe miracolosamente tanta copia d' acqua da quel ossa, che se n' empiva tutta l' arca; è Benche concorressero le vicine terre, in quel giorno à pigliar di tal acqua, che si teneva per cosa miraculosa, e santa, non scemava però mai restandone sempre l' arca piena. . . . . Il Cardinale che teneva le reliquie de Santi in somma veneratione e doue ne ritrovava tutte, le voleva vedere è ricanoscere, metterle in stima grande appresso i popoli, donde venno il proverbio, Che il Cardinal Borromeo non lasciava riposare ne i vivi ne i morti, *Volle visitare qu'est' ossa; è in vestigando la loro origine, non trovò cosa alcuna di certo. Onde commincitò dubitare di qualche inganno diabolico; è per sicurarsi delle verità, fece asciurgare benissimo l' arca el' ossa insieme, e poi la fece custodire dà tré sacerdoti fedeli la notte istessa, che l' acqua soleva scaturire: e non apparendo mai segno*

alcuno

ſign of water at all; it was thereby diſcovered to be a meer artifice and cheat. And, to make proviſion againſt ſo great an abuſe, he cauſed both the Coffin and reliques to be buried under ground, that the people might not any more be cheated to that falſe worſhip. Which thing was received by the people of thoſe parts with great admiration, extolling the Cardinal as a holy man, and having the ſpirit of God with him. *Johannes Petrus Iſſuanus, a Prieſt of* Milan, *in the Life of S. Charles; lib. 6. chap. 7. The thing was done in the year* 1580.

We Ordain that the Biſhops be careful to have the Breviaries within their Dioceſs to be well & accurately corrected; and that things therein appointed to be read, be reformed by judicious and skillful perſons, according to the truth of hiſtory, out of the records and writings of ancient approved Authors. *The Provincial Council of* Tours, *held in the year* 1583. *ch.* 15. *De Paræcis & Preſbyteris.*

Honour and Virtue, two of the Heathens Deities, had their two Temples built cloſe together, and unto that of Honour there was no paſſage but through that of Virtue. In like manner amongſt Chriſtians, to whom all Will-worſhip is interdicted, Truth and Piety ought not to be diſjoyned, nor indeed can they be. 'Tis with them only that Devotion or Piety is built upon Truth. . . . Devotion therefore is to be joyned with Truth; not blended with Forgeries or Falſhood

Joh.

alcuno d' acqua, ſcoperſe che ciò veniva fatto con artificio e inganno. E per provedere a un tanto diſordine, commandò che foſſe ſepulta ſotto terra la caſa e l' oſſa ancora, acciò il popolo ingannato non le adoraſſe piu falſamente. Coſa che recò in quelle parti grande ammiratione predicando poi quei popoli il Cardinale per huomo Santiſſimo, il quale haveſſe le ſpirito di Dio con lui. Joannes Petrus Iſſuanus Mediolanenſis Presbyter. lib. VI de Vita S. Caroli. Cap. VII. Quod factum contigit, An. M. D. LXXX.

Volumus Epiſcopos curare propria Breviaria, quàm fieri poterit certiſſimè & accuratiſſimè emendari; lectioneſque inſertas peritorum induſtriâ, ad hiſtoriæ veritatem, ex antiquorum probatorumque auctorum ſcriptis & monumentis reformari. Turonenſe Concilium provinciale. c. XV. de Parcœis & Presbyteris.

Honor & Virtus Gentilium numina gemellas ades junctim locatas habebant; ad honoris non niſi per virtutis januam patuit aditus: apud Chriſtianos, quibus omnis interdicitur Etelotreſceia. *Veritas & pietas nec diſſociari debent, nec poſſunt. Apud eos ſolos, veritati pietas ſuperſtruitur . . . Ergo jungenda Veritati aut à falſitate ſecernenda Pietas.*

Joannes

Joh. Launoye, a Parisian *Divine, in an Epistle to to the Cardinal Francis Barberine, at the beginning of his Treatise against the Vision of Simon Stoch, and the Priviledge of the Bull called Sabbathine, &c.*

The Bull called *Sabbathine*, is spurious: and the Vision of *Simon Stoch*, a forgery of the Thirteenth Century. We commend the action of S. *Martin*, who refused to offer on an Altar dedicated to a Robber, & caused it afterwards to be destroyed. Like commendations we allow to those who make it their business to Correct the Offices of Saints: and judge those to be guilty of grievous sin, whoever put Fables or Fictions into books of the church, or hinder them from being put out. *Theses in Divinity, of* Claude Blouin, *a Priest of* Paris *and Licentiate of the Faculty of Divinity there; maintained in the Sorbon at the Act of the Vespers*, October 24. 1674. *Column.* 3, 4.

The Bull called *Sabbathine* is spurious; and unworthy a Pope of *Rome*. *Theses in Divinity, of* Noel Varet, *a Priest of Parise, a Licentiate in the sacred Faculty of* Paris, *a Fellow of the Colledge of* Navarre; *maintained in the College of* Navarre *at an Act of the Vespers*, Aug. 23. 1677. *Col.* 4.

There be a great many Constitutions ascribed to the Popes of *Rome*, which never proceeded from them .... And in particular the Bull commonly called *Sabbathine*, I take to be suppositious and falsly ascribed to Pope *Joh.* XXII. For what can be more ridiculous, or more unworthy

a

Joannes Launoius Pariſienſis Theologus Epiſt. ad Franciſcum Barberinum S. R. E. Cardinalem præfixa operi cui titulus eſt, De Simonis Stochi viſo. de Sabbathinæ Bullæ privilegio, &c.

Spuria Bulla, quæ vulgò dicitur, Sabbathina; viſum Simonis Stochii XIII. *Seculi figmentum eſt. Laudamus S. Martini factum, qui ab erecta uni alicui latroni ara ſe abſtinuit, illamque poſtmodum ſummovit: Pari laude ſuffragamur eis, qui ad emendanda Sanctorum officia incumbunt; atque vehementer peccare aſſerimus omnes, quicunque in Eccleſiaſticos libros commenta inferunt, vel impediunt ne illata tollantur.* Theſes Theo- M. DC. LXXIV. in Sorb. pro actu Veſper. III. & gicæ Claudii Bloïni, Preſbyteri Pariſiui, & Sacræ Facul. Pariſ. Licentiati die XXIV Octob. An. IV Columna.

Spuria eſt Bulla, quæ vulgò dicitur Sabbathina; indigna quippe quæ a Pontifice Romano emanaverit. Theſes Theologicæ Natalis Vareti, Preſbyteri Pariſini, & Sacræ Facult. Pariſ. Licentiati, Socii Navarrici, die XXIII. Aug. An. M. DC. LXXVII. in Regia Navarra, pro actu Veſper. IV. Columna.

Multæ tribuuntur Romanis Pontificibus Conſtitutiones, quæ ab iis non emanarunt ∴∴ Bulla quoque quæ vulgo dicitur Sabbathina ſuppoſititius videtur mihi Joannis XXII. *partus: Quid enim*

a Pope of *Rome*, than to affirm ; "That the Virgin *Mary* ſhould make a promiſe to one that he ſhould be Chriſts Vicar upon earth, on condition that he grant a confirmation of the Order of the *Carmelites*: That every one who is a Carmelite, and enters that holy Order, ſhall obtain eternal Salvation: That the Saturday next afer any of the Brothers or Siſters of the Order of the Carmelites do dye, the Virgin *Mary* will go down into Purgatory and deliver thence all that ſhe finds there, and bring them back to the Mountain of Eternal Life. Away with theſe fooleries, and ſuch as theſe are, from the true Profeſſors of the Catholick, the Apoſtolick, and the Roman Faith and Religion. *Theſes in Divinity maintained in the School of the Jacobins, by* Noel *de* Bretigneres, *Prieſt of* Verneuil *and Licentiate in the Sacred Faculty of* Pariſe, *in an Act of the Veſpers*, Septemb. 13. 1677.

Adverti ſe.

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magis ridiculum & Romano Pontifice magis indignum, quam asserere ‘ *B. Virginem polliceri aliquem fore Vicarium Christi in terris, si confirmationem Ordinis Carmelitarum concedat; Salutem aternam consecuturum, quicunque Carmelita fiet, & Sanctum ordinem intrabit; B. Virginem Sabbatho primo post obitum Confratrum, & Consororum Ordinis Carmelitarum descensuram in Purgatorium, & inde quot quot inveniet liberaturam, ut eos in montem vitæ æternæ reducat. Has & similes ineptias apagè à Catholicæ, & Romanæ Religionis & fidei veris cultoribus.* Theses Theologicæ Natalis de Bretigneres, Presbyteri Vernolæi, Sac. facultat. Paris. Licent. Theologi, die XIII. Sept. An. M. DC. LXXVII. in Scholis Doctoris Angelici, pro actu Vesper. IV. Columna.

Advertiſement.

IT hath been thought adviſable, with the Two Decres above-printed, to adde the Rules and Paſſages ſubjoyned to them; that it may appear with what ſpirit our holy Father the Pope, and their Eminencies the Cardinals have applyed themſelves to the making theſe Decrees; and the obligation incumbent on other Chriſtians in this as in all other things to comply with their good intentions, and conform themſelves thereunto. It is not to be denyed, that there be a great many people who do not think the matter in hand to be a matter of ſo great conſequence; nor that it is ſo dangerous a thing to be miſtaken in theſe affaires, when there is (as the people phraſe it) a good meaning. But the Prelats and Paſtors of the Church are not of that opinion: and do very well know that it is a thing of great importance, not to ſuffer what is ſuſpicious and frivolous in Religious exerciſes. This they indeavour to make evident by the Rules adjoyned; wherein they think there is nothing contained but what may ſerve for publick edification. Having therein no other deſign, but to ſhew the difference that ought to be made between thoſe Indulgences and Prayers which be True, and thoſe which be Falſ and Apocryphal. And indeed, in ſuch things as theſe,

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we are not so much to look upon the great number, as the worth of them: 'Tis with Truth, as with excellent Wine; it is not to be drunk with the dregs in it.

Contemnendus Pincerna est, qui dum Vini copiã jactat, fœcem quoque punienda temeritate propinat. Petrus Damiani, Præfat. Vitæ S. Mauri Cæsen. Episcopi.

The Drawer is not to be excused, who to make his Wine seem the more, doth (very unhandsomely) fill out the dregs with it. Peter Damian, in his Preface to the Life of S. Maure, Bishop of Cesene.

Thus far, the *French* Copy.

In some places of the English Translation, where we may seem to vary from the Latine (in the phrase, not in the sense,) we have therein followed the French, who have taken a greater liberty in paraphrasing the Latine, than we have done.

To

TO fillI up the vacant Pages, I have thought fit to add, (as a ſpecimen of ſuch things as are here prohibited,) the *Hymn*, commonly called *Te Deum*, as I find it perverted and by them applyed to the Virgin *Mary*. Whence we may ſee, with what boldneſs they apply to her, this moſt ſolemn Hymn deſigned for the praiſe of God himſelf.

A Copy of this, thus perverted, I find Printed, in a ſtately manner, in the cloſe of a Book written by *Melchior Inchofer*, a Jeſuite, in Juſtification of a Letter pretended to be ſent by the Virgin *Mary* to the City of *Meſſina*.

Two of which Books (intituled as hereafter followeth) are extant in the Bodleyan Library; at *C.* 4. 14. *Jur.* and *Seld. Theol. O.* 1. 1.

This Hymn (ſo perverted) I take to be the ſame, (or not much differing from it,) with that which is here ſaid to have been recommended by Pope *Paul*, V. with Indulgences granted to thoſe who ſing it, or hear it ſung: which (amongſt others) are deſervedly condemned by this Decree.

An

An Epiſtle written by the Bleſſed Virgin Mary *to the* Meſſeneſes, *aſſerted to be True, &c. By* P. Melchior Inchofer (*of Auſtria*) *one of the Society of Jeſus; Printed at* Meſſina *by* Peter Bree, *at the charge of* Joſeph Materoſe, *in the year* 1629.

Pag. 405

WE praiſe thee, O *MARY*: we acknowledge thee to be the Lady.

All the earth doth worſhip thee: the Mother of the everlaſting God.

To thee all Angels cry aloud: the Heavens and all the Powers therein.

To thee Cherubins and Seraphims: continually do cry,

Holy, Venerable, Wonderful: Mother of the Lord God of Sabaoth.

Heaven and Earth are full: of the fruitfulneſs of thy Virginity.

The glorious Company of the Apoſtles: praiſe thee.

The goodly number of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The Holy Church throughout the world: doth acknowledge thee.

The Mother: of infinite Majeſty;

Thine honourable, true: & onely Son,

Conceived by the Holy Ghoſt; the Comforter.

Thou

Epistolæ B. Virginis *Mariæ* ad Messanenses veritas vindicata, &c. Authore P. Melchiore Inchofer Austriaco è Soc. Jesu. Messanæ ex Typographia Petri Breæ, sumptibus Josephi Materosi. Anno salutis M. DC. XXIX.

Pag. 405.

TE MARIAM *laudamus: te Dominam confitemur.*

Te æterni Dei Matrem: omnis terra veneratur.

Tibi omnes Angeli: tibi Cœli & universæ Potestates;

Tibi Cherubim & Seraphim: incessabili voce proclamant.

Sancta, Venerabilis, Admirabilis: Mater Domini Dei Sabaoth.

Pleni sunt Cœli & Terra: fœcunditatis Virgitatis tuæ.

Te glorioſus Apostolorum Chorus,

Te Prophetarum laudabilis numerus,

Te Martyrum candidatus honorat exercitus.

Te per Orbem terrarum Sancta confitetur Ecclesia.

MATREM *immensæ Majestatis.*

Venerandum tuum, verum, & unicum Filium;

Ex Sancto conceptum paracleto Spiritu.

Tu

Thou art the Queen of glory: O MARY.

Thou art the true Mother: of the Son of the everlasting Father.

When he took upon him to deliver man: thou didst afford him thy Virgin Womb.

Thy seed having overcome the sharpness of death: the kingdome of heaven is open to all believers.

Thou sittest at the right hand of thy Son: in the glory of the Mother.

We believe that thou shalt come: with thy Son the Judge.

We therefore pray thee, help thy servants: whom thy Son hath redeemed with the pretious blood he had from thee.

Make them to be numbered with thy Saints: in the glory of God.

O *Lady*, save thy people: and bless thy Sons inheritance.

Day by day: we magnify thee.

And we worship thy name: ever world without end.

Vouchsafe, O *Lady*: to keep us this day without sin.

O *Lady* have mercy upon us: have mercy upon us.

O *Lady*, let thy mercy lighten upon us: as our trust is in thee.

O MARY, after God, in thee have I trusted: let me never be confounded.

Tu Regina Gloria MARIA.

Tu Patris Sempiterni Filii: es vera genetrix;

Cui ad liberandum ſuſcepturo hominem: exhibuiſti Virgineum uterum.

Per ſemen tuum devicto mortis aculeo, aperta ſunt credentibus Regna Cœlorum.

Tu ad dexteram Filii ſedes: in gloria Matris.

Cum Filio Judice crederis apparitura.

Te ergo quæſumus, tuis devotis ſubveni: quos Filius tuus pretioſo Sanguine ex te ſuſcepto redemit.

Æterna fac cum Sanctis Dei gloria numerari.

Salvum fac populum tuum Domina: & benedic hæreditati Filii tui.

Et dirige eos, & extolle eos: uſq; in conſummationem ſeculi.

Per ſingulos dies: benedicimus te.

Et veneramur nomen tuum: in ſeculum, & in ſeculum ſeculi.

Dignare, Domina, die iſto: ſine peccato nos cuſtodire.

Miſerere noſtri Domina: miſerere noſtri.

Fiat miſericordia tua ſuper nos: quemadmodum ſperamus in te.

In te MARIA *poſt Deum ſperavi: non confundar in æternum.*

Of

Of like nature is that which they call *Our Ladies Psalter*; where, what the Psalmist applies to God, is by them applyed all along to the Virgin *Mary*. An instance whereof, we have collected by Arch-Bishop *Usher*, in his Answer to the Jesuits challenge. *pag.* 490.

BLessed is the man who loveth thy name, O Virgin *Mary*; thy grace shall comfort his Soul. *Psal.* 1.

Lady, how are they multiplyed that trouble me: with thy Tempest shalt thou persecute and scatter them. *Psal.* 3.

Lady, suffer me not to be rebuked in the fury of God; nor to be judged in his wrath. *Psal.* 6.

My Lady, in thee have I put my trust: deliver me from mine Enemies, O Lady. *Psal.* 7.

In our Lady put I my trust: for the sweetness of the mercy of her name. *Psal.* 10. (or, as we reckon, *Psal.* 11. and so in these that follow.)

How long wilt thou forget me, O Lady: and not deliver me in the day of Tribulation. *Psal.* 12.

Preserve me, O Lady, for in thee have I put my trust: and impart unto me the drops of thy Grace. *Psal.* 15.

I will love thee O Lady of Heaven and Earth:

and

and will call upon thy name among the Nations. *Pſal.* 17.

The Heavens declare thy Glory: and the fragrance of thine Ointments is ſpread amongſt the Nations. *Pſal.* 18.

Hear us Lady in the day of trouble: and turn thy merciful face unto our Prayers. *Pſal.* 19.

Unto the, O Lady, have I lift up my Soul: in the judgment of God, by thy Prayers, I ſhall not be aſhamed. *Pſal.* 24.

Judge me Lady, for I have departed from mine innocency: but becauſe I will truſt in thee, I ſhall not be weakened. *Pſal.* 25.

In thee O Lady, have I put my truſt, let me never be confounded: in thy favour receive me. *Pſal.* 30.

Bleſſed are they whoſe hearts do love thee O Virgin *Mary*: their Sins by thee ſhall mercifully be waſhed away. *Pſal.* 31.

Lady, judge them that hurt me: and riſe up againſt them, and plead my cauſe. *Pſal.* 34.

Waiting have I waited for thy grace: and thou haſt done unto me, according to the multitude of the mercy of thy name. *Pſal.* 39.

Lady, thou art our refuge in all our neceſſities: and the powerful ſtrength treading down the Enemy. *Pſal.* 45.

Have mercy upon me O Lady, who art called the Mother of mercy: and according to the Bowels of thy mercy cleanſe me from all mine iniquities. *Pſal.* 50.

Save

Save me Lady by thy name: and deliver me from mine unrighteousnes. *Psal.* 53.

Have mercy upon me O Lady, have mercy upon me becauſe my heart is prepared to ſearch out thy will: and in the ſhadow of thy wings will I reſt. *Pſal.* 56.

Let *Mary* ariſe and let her enemies be ſcattered: let them all be trodden under her feet. *Pſ.* 67.

In thee O Lady have I put my truſt, let me never be put to confuſion: deliver me in thy mercy, and cauſe me to eſcape. *Pſal.* 70.

Give the King thy judgement, O God: and thy mercy to the Queen his mother. *Pſal.* 71.

O Lady, the Gentils are come into the inheritance of God: whom thou by thy merits haſt conſecrated unto Chriſt. *Pſal.* 78.

Thy mercies O Lady, will I ſing for ever. *Pſal.* 88.

God is the Lord of revenges: but thou the mother of mercy doſt bow him to take pity. *Pſal.* 93.

O come let us ſing unto our Lady: let us make a joyful noiſe to *Mary* our Queen that brings Salvation. *Pſal.* 94.

O Sing unto our Lady a new ſong: for ſhe hath done marvelous things. *Pſal.* 97.

O give thanks unto the Lord, for he is good: give thanks unto his Mother, for her mercy indureth for ever. *Pſal.* 106, and 117.

Lady, deſpiſe not my praiſe, and except this Pſalter that is dedicated unto thee. *Pſal.* 108.

The

The Lord ſaid unto our Lady: ſit thou, my Mother, at my right hand. *Pſal.* 109.

They that truſt in thee O Mother of God: ſhall not fear from the face of the Enemy. *Pſal.* 124.

Except our Lady build the houſe of our heart: the building thereof will not continue. *Pſal.* 126.

Bleſſed are all they who fear our Lady: and bleſſed are all they who know to do thy will, and thy good pleaſure. *Pſal.* 127.

Out of the deep have I cryed unto thee O Lady: Lady hear my Voice. *Pſal.* 129.

Lady remember *David*: and all that call upon thy name. *Pſal.* 131.

O give thanks unto the Lord becauſe he is good: becauſe by his moſt ſweet Mother the Virgin *Mary* is his mercy given. *Pſal.* 135.

Bleſſed be thou O Lady, who teacheth thy ſervants to war, and ſtrengtheneſt them againſt the Enemy. *Pſal.* 143.

Praiſe our Lady in her Saints: praiſe her in her virtues and miracles. *.*.*. Let every thing that hath breath praiſe our Lady. *Pſal.* 150.

And after the ſame rate is that whole *Pſalter of our Lady*, written by *Bonaventure*. Who's own words in Latine (which I ſpare here to repeat) are there cited *verbatim*, by that Reverend Primate.

Another like Pſalter there is, framed by *John Peckham*, called *the Pſalter of the ſalutations of the Virgin*, or *Pſalterium Meditationum B. Mariæ.*

And

And *Bernardinus de Senis*, hath the confidence to tell us, That the Virgin *Mary* hath done as much or more, for God, than he hath done for all mankind. *Sola benedicta Virgo* Maria *plus fecit Deo vel tantum (ut sic dicam) quam fecet Deus toti generi humano. Credo etenim certe quod mihi indulgebit Deus, si nunc pro Virgine loquar. Congregemus in unum quæ Deus homini fecit: & consideremus quæ* Maria *Virgo Domino satisfecit, &c. Reddendo ergo singula singulis, &c. quæ fecit Deus homini, & quæ fecit Deo beata Virgo; videbis quod plus fecit* Maria *Deo, quam homini Deus. Ut prosolatio dicere liceat, quod propter Beatam Virginem, quam tamen ipse fecit, Deus quodammodo plus obligetur nobis, quam nos sibi.* Bernardin. Senens. serm. 61. artic. 1. cap. 11.

And *Bernardinus de Busti* to the same purpose, as he is there cited.

And much more of such Stuff, you may find collected together by that Reverend Prelate and Primate, in the same Book; especially from Page. 465. to pag. 514.

So that 'tis but high time for the Popes themselves (if they have but any sense of Reason or Religion left) to put a check to these insolent extravagances. And not incourage them by such Indulgences, as themselves (it seems) begin at length to be ashamed of.

FINIS.